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FOR

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REV. ALEX. H. WRIGHT, EDITOR.

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ἡ σωτηρία ἐκ τῶν Ἰσραήλων ἐστίν. JOHN IV. 22.

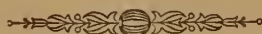
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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

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The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 165 Bowery, N. Y.



Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. VI.]

JULY, 1849.

[No. 1.

THE JEW.

“The Hebrew nation is one great prophecy.”—ST. AUGUSTINE.

—
“But we must wander witheringly,
In other lands to die,
And where our fathers’ ashes be,
Our own may never lie :
Our temple hath not left one stone,
And mockery sits on Salem’s throne.”

BYRON.

~~~~~  
BEFORE I take leave of Jerusalem, I must add a few words concerning the race that is inhabitant in every country of the earth, and yet a stranger in them all. “Wherever we have a Jew on the surface of the earth, there we have a man whose testimony and whose conduct connect the present with the beginning of all time.” In whatever point of view this chosen race is considered, it is by far the most remarkable of all those that inhabit the earth. Their *completeness*, and wonderfully preserved individuality; their unequalled persecutions; their undying hope, and their proud confidence that they shall be yet a great people—all these are characteristics peculiar to themselves.

They are scattered over every region of earth’s wide surface; yet not only their physical but their moral traits are unchanged from the days in which their nation gathered round the temple. Living illustrations of prophecy as they are, they refuse to believe in those which are

fulfilled even in themselves, while they cling eagerly to those that yet continue in suspense. They have had their temple twice, their city six times, destroyed, yet they are as confident in their restoration, as that the morrow’s sun will rise. Prophecy seems to speak boldly and unambiguously upon this theme : “The Lord will yet have mercy upon Jacob, and yet will choose Israel, and set them in their own land.” In the 37th chapter of Ezekiel, God declares plainly that he will take the ten tribes, and the two tribes, and unite them in his hand; that he will gather together the children of Israel from among the heathen on every side, and bring them into the land, and will make them a nation on the mountains of Israel. The place where the ten tribes have been concealed for 2,500 years is still a mere matter of conjecture. Now we hear of them along the shores of the Caspian sea, then among the American Indians, now among the warriors of Cochin, and the fierce tribes of Afghanistan.

It has been pretended that numbers of these lost tribes appeared in Jerusalem in the days of Augustus Cæsar, and thus incurred the responsibility of hearing the Messiah’s voice, and of rejecting him as their Saviour and their King. Wherever the lost tribes may dwell, or whenever they may return to Jerusalem, they are to be preceded by the tribes of Judah, and surely when their summons is heard and answered by this widely-scattered peo-

ple, it will resemble that great and varied picture of the resurrection; with turbaned brow and floating robe—with lofty cap and arctic furs—with forehead pale as the Siberian snows, or dark as the Egyptian soil from whence they came. There are perhaps fewer Jews in Palestine than in most countries in Europe. There is no rural Hebrew population there, though they have acquired both wealth and influence in Acre and Damascus. There are not, probably, in the whole of Syria, above 30,000 souls, and they say their number on the whole earth is not above 6,000,000.

They are very zealous students of the prophecies, and ingeniously distribute between Solomon and other heroes of their race the promises with regard to Shiloh that are absolutely fulfilled. Their hope of the Messiah is as strong as ever, and in their prayers for the day of atonement they have the exclamation, "Woe unto us, for we have no Mediator."

Hamburg contains so many of this people, that it has been called the lesser Jerusalem, but Poland is the country wherein they mostly abound; there they have stately synagogues, richly endowed colleges, and courts of judicature, even for criminal cases. In Hungary the revenues were farmed by them, until Ferdinand the Second published an edict forbidding their employment. In that country took place, in the year 1650, a most extraordinary assembly convened to decide whether the Messiah was come or not. Three hundred Rabbies and an immense multitude of Jews assembled on the Plain of Ageda. Some of the Rabbies expressed a wish to hear the Protestant divines upon the subject, but two Roman Catholic priests proposed to preach on their own account. When the latter spoke, there rose a stormy cry as of old in Jerusalem, "We will have no Christ!—no man-God!—no virgin!" and they tore their hair and rent their garments. The question be-

ing put to the vote, the majority of voices declared the Messiah not come. They voted also that his advent was only delayed by the sins and impenitence of the people. Not only in civilized Europe, but even in their own promised land, the Jews can now find rest. It appears strange, that not more "of wandering foot and weary breast" seek refuge here, where all seems free to them. Once under the protection of a European power, property is here secure; and nowhere in the world perhaps would capital meet with a richer return than in Palestine. But all its prospects are agricultural, and the Jew has been so long accustomed to wander among the cities of the Gentiles, that he no longer desires "to sit under the shade of his own fig-tree, or to eat of his own vine."

Notwithstanding that the Jew is at once the object and the guardian of prophecy, the recipient and the illustration of Scripture promises and threats, there is, perhaps, no religious body that is so little spiritual in its worship. Their pride, their trust, their hope, linger about the land of promise, above which they seldom seem to soar, or to rise, even now, beyond the temporalities for which they abandoned Him who declared that his kingdom was not of this world.

It seems questionable whether the Israelites in the wilderness held the hope of immortality that is now almost disrespectfully familiar to our minds: it is true that in Job, the Prophets, and the Psalms, we have occasional intimations of such a hope, but the emigrants from Egypt had none of these. The joys of heaven never appear as a Mosaic doctrine, or even as a reward for righteousness; the Pentateuch does not refer to it; and it seems improbable that a leading article of belief would have been only darkly shadowed out in a Scripture intended as a rule of faith. Moreover, long afterwards, we find the Sadducees considered only as dissenters, not as unbelievers in the



Scriptures; when their founder, Zaduch, with his colleague, Rythos, introduced a schism among the adherents of the oral law, Maimonides only speaks of them as having put a new construction on some of the articles of Hebrew faith.

The Caraites are said to be a pure remnant of the Hebrews, set apart as an example of what the Israelite was, and may become again. They abide scrupulously by the written law, rejecting the Talmud and Rabbinical explanations. There are many of this sect in Lithuania, and Wolff found 5,000 of them at Bagdad, who were distinguished for veracity, and called "Children of the Book;" they are also found in the Crimea, where their character stands very high. They all understand Hebrew, and even speak it as a household language. In speaking of Abyssinia, I have mentioned that its people are very much possessed in favor of the Jews; and in speaking of the Arabs, I should, perhaps, have mentioned the Rechabites or Midianites, supposed to be descendants of Jethro. This people, if they cannot be called Jews themselves, are very zealous for them, and profess their faith; they understand Hebrew, though their common language is the same as that of the other Arabs by whom they are surrounded. They possess the Pentateuch, Isaiah, Kings, Samuel, and the lesser prophets. They amount to about 60,000 in number, dwell in tents, and neither sow nor plant vineyards. They inhabit the fertile vales, whence they issue forth to levy contributions on Moslem travellers. Should a caravan approach their haunts, a horseman of their tribe suddenly presents himself and demands tribute. Whether refused or not, he disappears as suddenly as he came: but in the former case, he returns with a storm of cavalry; in the latter, with a scribe, who writes a passport, and gives a receipt for the tribute-money. Mahomet defeated this tribe in several engagements, but made no converts among them. One of his

female captives was so beautiful that she captivated her conqueror, and he proposed to marry her; but it is said that—dreading a worse fate, or emulous of the fame of Jael, who was of this heroic tribe—the captive girl poisoned her "inspired lover."

The Jews are spoken of in Revelations as the "Kings of the East;" (?) if indeed the Affghans be of the ten tribes, this title may not be deemed too lofty for a nation which has held the thrones of Persia and Hindostan. Seldom, however, any well-authenticated Jews are found in the countries eastward of Palestine, though Morison speaks of having found some ancient families of them in China.

Although Jews are continually arriving to lay their bones in the ancestral sepulchres, their number is not at present on the increase. Riding one day in the neighbourhood of Jerusalem, the progress of the party was arrested by a Jewish caravan, weary, wasted, and overpowered with fatigue and misery. They had no eyes but for the city, whose towers rose before them in the distance; while their hearts wandered over it, their feet stood still; the fathers held up their little children to gaze upon that shrine of Israel's faith, and tears flowed down their rugged cheeks and reverend beards. "Now," observed Bishop Alexander to me, "had an English traveller met this party, he would have taken away with him the impression that the gathering together of the children of Israel was already begun; and it was not until I had met several such, and made particular inquiries, that I found such arrivals only served to replace those gone to rest in the valley of Jehoshaphat." It is a curious, but well-ascertained fact, that the Jews do not multiply at present in the native city of their race; few children attain to puberty, and the mortality altogether is so great, that the constant reinforcements from Europe scarcely maintain the average population.

They inhabit a quarter of the city between the Hill of Zion and

the temple, now the mosque of Omar. Most of their houses are mean in their external appearance; but if I may judge from the only specimen of an interior that I saw, this outward show is very deceitful. The synagogue is a new building, which Mehemet Ali permitted to be erected during his occupation of Jerusalem. It is very plain in its decorations, except an altar, ornamented by floral emblems, harps, sackbuts, and other ancient devices; a railing on the left marked out the place appropriated to females, and a number of old men were reading in silence at little tables in the unenclosed space, with little square black envelopes fastened on their foreheads. These are the frontlets spoken of in Scripture, and enjoined to be worn between the eyes.

I will not dwell longer on this subject; the Jew has no relation with either the crescent or the cross, and would scarcely belong to my subject, but for his antagonism towards both.

The quarter of the city that his people occupies lies between our church on Zion and the mosque of Omar, on Mount Moriah, typical of his own position. It is somewhat vindictory of his character, that the same obstinacy with which he rejected the cross, has ever been sternly presented to the crescent too.

The Jew should be seen at Jerusalem—still the native city of his race. There, if the missionary or the political economist can make little out of him, he is, nevertheless, a striking specimen of man.

In the dark-robed form that lingers thoughtfully among the tombs in the valley of Jehoshaphat, or bends with black turban to the ground at the "Place of Wailing," you seem to behold a destiny incarnate. That fierce dark eye and noble brow, that medallion profile, that has been transmitted unimpaired through a thousand generations and a thousand climes; these are nature's own illustrations, and vindicate old history.—*The Crescent and the Cross.*

## THE DIVINITY OF CHRIST.

### AN ILLUSTRATION.

LET us suppose that we were near the walls of some ancient city of the East, and were witnessing the march of a magnificent procession that was entering its gates. It is a numerous and imposing train; and its purpose, we learn, is to usher into the city a long-expected personage. The arrival of this personage is a theme of general congratulation. We are arrested by his name and titles in every part of the procession. They are sounded by the heralds, written on the standards, and shouted by the choirs. One herald, as he rides up to the gates, cries out, "Awake! awake! put on thy strength, O city; put on thy beautiful garments." Another announces, "He whom ye seek is suddenly coming in his temple." A third exultingly exclaims, "Behold, thy king cometh unto thee! He is just, and having salvation." Mark the snowy banners as they float in the breeze, while his name glitters upon them in letters of gold; and listen to the voices: "Blessed is he that cometh." The welkin resounds with the song: "Blessed is he that cometh." The crowds in the city echo it back, and the children keep up the strain, "Blessed is he that cometh! Hosanna! Hosanna in the highest!" The procession is nearly within the gates, and now for the triumphal chariot—the glowing crimson—the blazing gold—the exalted personage himself! Nothing of the kind appears. The train concludes with a solitary herald riding in the rear! It was a triumphal procession about nothing!

Just such an absurdity is the heresy that Christ was no more than a man. For what magnificent preparations were made for him! what a procession had there been of prophets, priests and kings, reaching downwards from the creation through four thousand years! What descant sweet did the harp of prophecy keep ringing on his name! How did they give the watchword

from generation to generation—"Behold he cometh! Behold he cometh!" How did the impatient Zion console herself with types and shadows of his glory, and sing, beforehand, "Lift up your heads, O ye gates!" How did the patriarchs strain the eyes of their faith, that they might see him through the mist of centuries; and the prophets climb the highest peaks of the mountains, that they might catch a glimpse of the distant light! And at last there comes forth a mere prophet. After all the Messiah is a child of mortality. No! the incongruity of the thing is enough for us to deny it. There is no such disproportion in the arrangements of Providence. There are no such disappointments in the fulfilment of his prophecies. He who was the hope of Israel, and the desire of all nations—he for whose advent all the movements of the world were adjusted; empires rose and fell; kingdoms waxed and waned—he, the unspeakable gift, whose birth Gabriel himself came down to tell—he, the Wonderful, the Counsellor, the Prince of Peace, Everlasting Father—a mere worm of the dust!—Never! never! never!

## GENERAL TOPOGRAPHY OF JERUSALEM.

JERUSALEM, now called by the Arabs *el-Kuds*, "the Holy," and also by Arabian writers *Beit el-Mukdis* or *Beit el-Mukaddas*, "the Sanctuary," lies near the summit of a broad mountain ridge. This ridge or mountainous tract extends without interruption from the plain of Esdraelon to a line drawn between the south end of the Dead Sea and the southeast corner of the Mediterranean; or more properly, perhaps, it may be regarded as extending as far south as to Jebel 'Arâif in the desert; where it sinks down at once to the level of the great western plateau. This tract, which is everywhere not less than from twenty to twenty-five geo-

graphical miles in breadth, is in fact high, uneven table-land. It everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea; while towards the west it sinks down by an offset into a range of lower hills, which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous; and is moreover cut up by deep vallies which run east or west on either side towards the Jordan or the Mediterranean. The line of division, or water-shed, between the waters of these vallies—a term which here applies almost exclusively to the waters of the rainy season—follows for the most part the height of land along the ridge; yet not so but that the heads of the vallies which run off in different directions, often interlap for a considerable distance. Thus, for example, a valley which descends to the Jordan often has its head a mile or two westward of the commencement of other vallies, which run to the western sea.

From the great plain of Esdraelon onwards towards the south, the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah; until in the vicinity of Hebron it attains an elevation of nearly 3,000 Paris feet above the level of the Mediterranean Sea. Further north, on a line drawn from the north end of the Dead Sea towards the true west, the ridge has an elevation of only about 2,500 Paris feet; and here, close upon the water-shed, lies the city of Jerusalem.\* Its mean geographical position is in lat. 31 deg. 46 min. 43 sec. N., and lon. 35 deg. 13 min. E. from Greenwich.

Six or seven miles north and northwest of the city is spread out

\* According to Schubert's measurement, the town of Hebron has an elevation of 2,664 feet. Russegger gives the same at 2,842 feet. The adjacent hills are two or three hundred feet higher. The height of the Mount of Olives, according to Schubert, is 2,555 Paris feet.



the open plain or basin round about el-Jib, (Gibeon,) extending also towards el-Bireh, (Beeroth,) the waters of which flow off at its south-east part through the deep valley here called by the Arabs Wady Beit Hanina; but to which the monks and travellers have usually given the name of the Valley of Turpentine, or of the Terebinth, on the mistaken supposition that it is the ancient Valley of Elah, (1 Sam. xvii. 2, 19.) This great valley passes along in a southwest direction an hour or more west of Jerusalem; and finally opens out from the mountains into the western plain, at the distance of six or eight hours southwest from the city, under the name of Wady es-Surâr. The traveller, on his way from Ramleh to Jerusalem, descends into and crosses this deep valley at the village of Kulônîeh on its western side, an hour and a half from the latter city. On again reaching the high ground on its eastern side, he enters upon an open tract sloping gradually downwards towards the east; and sees before him, at the distance of about two miles, the walls and domes of the Holy City, and beyond them the higher ridge or summit of the Mount of Olives.

The traveller now descends gradually towards the city along a broad swell of ground, having at some distance on his left the shallow northern part of the Valley of Jehoshaphat; and close at hand on his right the basin which forms the beginning of the Valley of Hinnom. Further down, both these vallies become deep, narrow, and precipitous; that of Hinnom bends south and again east nearly at right angles, and unites with the other, which then continues its course to the Dead Sea. Upon the broad and elevated promontory within the fork of these two vallies, lies the Holy City. All around are higher hills; on the east the Mount of Olives; on the south the Hill of Evil Counsel, so called, rising directly from the Vale of Hinnom; on the west, the ground rises gently, as above described, to the borders of the great Wady;

while on the north, a bend of the ridge connected with the Mount of Olives, bounds the prospect at the distance of more than a mile. Towards the southwest, the view is somewhat more open; for here lies the plain of Rephaim, already described, commencing just at the southern brink of the Valley of Hinnom, and stretching off southwest, where it runs to the western sea. In the northwest, too, the eye reaches up along the upper part of the Valley of Jehoshaphat; and from many points can discern the mosk of Neby Samwil, situated on a lofty ridge beyond the great Wady, at the distance of two hours.

The surface of the elevated promontory itself, on which the city stands, slopes somewhat steeply towards the east, terminating on the brink of the Valley of Jehoshaphat. From the northern part, near the present Damascus Gate, a depression or shallow Wady runs in a southern direction, having on the west the ancient hills of Akra and Zion, and on the east, the lower ones of Bezetha and Moriah. Between the hills of Akra and Zion another depression or shallow Wady (still easy to be traced) comes down from near the Yâfa Gate, and joins the former. It then continues obliquely down the slope, but with a deeper bed, in a southern direction quite to the Pool of Siloam and the Valley of Jehoshaphat. This is the ancient Tyropoeon. West of its lower part, Zion rises loftily, lying mostly without the modern city; while on the east of the Tyropoeon and the valley first mentioned, lie Bezetha, Moriah, and Ophel, the last a long and comparatively narrow ridge also outside of the modern city, and terminating in a rocky point over the Pool of Siloam. These three last hills may strictly be taken as only parts of one and the same ridge. The breadth of the whole site of Jerusalem, from the brow of the Valley of Hinnom near the Yâfa Gate to the brink of the Valley of Jehoshaphat, is about 1,020 yards, or nearest half a geo-



graphical mile, of which distance 318 yards is occupied by the area of the great mosk, el-Haram esh-Sherif. North of the Yâfa Gate the city wall sweeps round more to the west, and increases the breadth of the city in that part.

The country around Jerusalem is all of limestone formation, and not particularly fertile. The rocks everywhere come out above the surface, which in many parts is also thickly strewed with loose stones, and the aspect of the whole region is barren and dreary. Yet the olive thrives here abundantly, and fields of grain are seen in the valleys and level places; but they are less productive than in the region of Hebron and Nâbulus. Neither vineyards nor fig-trees flourish on the high ground around the city; though the latter are found in the gardens below Siloam, and are very frequent in the vicinity of Bethlehem.—*Robinson's Biblical Researches.*

### ARROGANCE OF RABBINISM.

HAVING explained what we mean by Judaism, we now go on to another preliminary topic. Some one may ask, what is the use of discussing these two systems? May they not both be safe ways of salvation for those that profess them? To this we must, according to the plain declarations of these systems themselves, reply in the negative. The New Testament denounces the oral law as subversive of the law of God. "Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for commandments the doctrines of men." (Mark vii. 5-7.) The oral law is still more exclusive. It excludes

from everlasting life all who deny its authority, and explicitly informs us that Christians are comprehended in this anathema,—

ואלו הן שאין להן חלק לעולם הבא • אלא גברתים ואובדין • ונידונין על גודל רשעם וחטאתם לעולם ולעולמי עולמים • המינים והאפיקורסין והכופרים בתורה וכו'.

"*These are they who have no part in the world to come, but who are cut off, and perish, and are condemned on account of the greatness of their wickedness and sin for ever, even for ever and ever, the heretics and the Epicureans, and the deniers of the law,*" &c. Here is the general statement. But to prevent all mistake, a particular definition of each of these classes is added, from which we extract the following passage:—

שלשה הן הכופרים בתורה. האומר שאין התורה מעם ה' אפילו פסוק אחד • אפילו תיבה אחת • אם אמר • משה גיתנה מפי עצמו הרי זה כופר בתורה • וכן הכופר בפירושיה והוא תורה שבעל פה והמחשיב מגירה כגון צדוק וביתוס והאומר שהבורא החליף מצוה זו במצוה אחרת וכבר כטלה תורה זו • אף על פי שהיא היתה מעם ה' • כגון הנוצרים • וההגרים • כל אחד משלושה אלה כופר בתורה:

"*There are three classes of the deniers of the law. He who says that the law is not from God, yea, even one verse or one word: or if he says that Moses gave it of his own authority. Such an one is a denier of the law. Thus, also, he who denies its interpretations; that is, the oral law, and rejects its Agadoth as Sadok and Bailthos; and he who says that the Creator has changed one commandment for another, and that the law has long since lost its authority, although it was given by God, as the Christians and Mahometans, each of these three is a denier of the law.*"—Hilcoth T'shuvah, c. iii. 8.

In the first extract we see that those persons called "deniers of the law," are, according to the doctrine of modern Judaism, shut out from a hope of salvation. In the second extract we see that Christians are

by name included in that class: from the two together it inevitably follows that modern Judaism teaches that Christians cannot be saved. We do not find any fault with modern Judaism for pronouncing this sentence; we do not tax the Jews either with uncharitableness or intolerance because of this opinion. On the contrary, we honour those who, conscientiously holding this opinion, have the honesty and the courage to declare it. If they consider us as deniers of the law, they must, of course, believe that our state is far from safe; and if this be their conviction, the best proof which they can give of true charity, is to warn us of our danger. But, at the same time, when a religious system condemns us by name, and pronounces sentence concerning our eternal state in so decided a tone, and that simply because we dissent from some of its tenets, we not only think that we have a right to defend ourselves and our religion, but consider it our bounden duty to examine the grounds on which a system of such pretension rests, and honestly, though quietly, to avow our reasons for rejecting it. We know, indeed, that there are some Rabbinical Jews, who think this sentence harsh, and consider themselves justified in denying it, because there is another sentence in this same oral law, which says, "that the pious amongst the nations of the world have a part in the world to come." But can they prove, by any citation from the oral law, that Christians are included "amongst the pious of the nations of the world?" If they can, then they will prove that in one place the oral law denies, and in another place affirms the salvability of Christians; that is, they will prove that the oral law contains palpable contradictions, and therefore cannot be from God. If they cannot produce any such citation, then the general declaration that "the pious of the nations of the world" may be saved, is nothing to the purpose; for the same law which makes this general declaration, does also explicitly lay down the particular

exception in the case of Christians, and that after it has made the general declaration. In fact, the exception follows close on the heels of the general rule. The general rule is,—

כל ישראל יש להם חלק לעולם הבא  
וכן חסידיו אומות העולם יש להם חלק  
לעולם הבא :

"All Israel has a share in the world to come . . . and also the pious of the nations of the world have a share in the world to come." The words which immediately follow this declaration contain the exception,—

ואלו הן שאין להם חלק וכו'

"But these are they which have no part in the world to come," &c. This exception is, therefore, plainly made in order to guard against any false inference from the general statement, and, therefore, according to the oral law, Christians cannot be saved. We proceed, therefore, to inquire into the merits of this system, which makes so decided a statement respecting our eternal state. We have a standard of comparison to which no Jew will object, even that Holy Book, which contains the writings of Moses and the prophets. We reject the oral law, not because it seems in itself bad or good to our judgment, but because it is repugnant to the plain words of the Old Testament. There is not space to enter at large into the proof at present, but we subjoin one passage, which is in itself amply sufficient to disprove the divine authority of any religious system where it occurs. In the Talmud, in the Treatise Pesachim, fol. 49, col. 2, we read as follows:—

אמר רבי אלעזר עם הארץ מותר לנוחרי  
ביום הכיפורים שחל להיות בשבת . אמרו  
לו תלמידיו רבי אמור לשחטו אמר להן  
זה טען ברכה וזה אינו טען ברכה :

Rabbi Eleazar says, "It is lawful to split open the nostrils of an unlearned man) on the Day of Atonement which falls on the Sabbath. His disciples said to him, Rabbi, say rather that it is

lawful to slaughter him. He replied, That would require a benediction. but here no benediction is needful." It is hardly needful to remind the reader that the law of Moses says, לא תרצח, "Thou shalt not kill." But there is in this passage a sneering contempt for the unlearned, which is utterly at variance with the character of Him "whose mercies are over all his works," the unlearned and the poor, as well as the mighty and the learned.

Indeed the passage is so monstrous, that one is almost inclined to think that it must have crept into the Talmud by mistake; or, at the least, to expect that it would be followed by reprehension the most explicit and severe. But no, a little lower down another of these "wise men" says,—

עם הארץ מותר לקרועו כרג

"It is lawful to rend an amhaaretz like a fish;" and, a little above, an Israelite is forbidden to marry the daughter of such a person, for that she is no better than a beast. But the whole of the preceding passage is so characteristic of the spirit of Rabbinism, that it is worth inserting:—

תנו רבנן וכו'

"Our Rabbies have taught. Let a man sell all that he has, and marry the daughter of a learned man. If he cannot find the daughter of a learned man, let him take the daughter of the great men of the time. If he cannot find the daughter of a great man of the time, let him marry the daughter of the head of a congregation. If he cannot find the daughter of the head of a congregation, let him marry the daughter of an almoner. If he cannot find the daughter of an almoner, let him marry the daughter of a schoolmaster. But let him not marry the daughter of the unlearned, for they are an abomination, and thir wives are vermin; and of their daughters it is said, 'Cursed is he that lieth with any beast.'" Here again, one is inclined to suppose that there is a mistake, or that these words were spoken in

jest, though such a jest would be intolerably profane; but all ground for such supposition is removed on finding this passage transcribed into the digest of Jewish law, called the Schulchan Aruch, part 2; in the Hilcoth P'riah ur'viah, by which transcription it is stamped with all the authority of a law. Here, then, the reader is led to think, that an amhaaretz must mean something more and worse than an unlearned man—that it ought, perhaps, to be taken in its literal signification, "people of the land," and that it may refer to the idolatrous and wicked Canaanites. But the common usage of the Talmud forbids such a supposition. There is a well-known sentence which shows that even a High Priest might be an amhaaretz,—

קודם תלמוד חכם ממור לכהן הגדול  
הארץ:

"A learned man, though illegitimate, goes before a High Priest, who is an amhaaretz." Here the amhaaretz is plainly opposed to him that is learned. And so, on the page of the Talmud from which we have quoted above, we find the following words:—

עם הארץ אסור לאכול בשר בהמה שאמר זאת תורת הבהמה והעוף כל העוסק בחורה מותר לאכול בשר בהמה ועוף וכול שאינו עוסק בחורה אסור לאכול בשר בהמה ועוף:

"An amhaaretz is forbidden to eat the flesh of a beast, for it is said, 'This is the law of the beast and the fowl,' (Levit. xi. 46.) Every one that laboureth in the law, it is lawful for him to eat the flesh of the beast and the fowl. But for him who does not labour in the law, it is forbidden to eat the flesh of the beast and the fowl." According to this passage an amhaaretz is one who does not labour in the study of the law; and it being found on the very same page with the above most revolting declarations, it plainly shows the proud and haughty spirit of the authors of the Talmud, and their



utter contempt for the poor, whose circumstances preclude them from the advantages of study. But, in reading such passages, the question naturally suggests itself, to which of the two classes does the poor Jewish population of London belong? There must be at the least hundreds, if not thousands of poor Jews in this great city who cannot possibly devote themselves to study. Amongst whom, then, are they to be classed? Amongst the learned תלמידי חכמים? or amongst the unlearned עמי הארצים? Are they, their wives, and daughters, as the Talmud says, to be called an abomination, vermin, and compared to the beasts? Or can a religion inculcating such sentiments proceed from that Holy One who is no respecter of persons? See here, ye children of Arahnam, whom the providence of God has placed amongst the children of poverty, and cut off from the advantage of a learned education. You are not disciples of the wise, nor the great men of the time, nor heads of synagogues, nor almoners, nor even schoolmasters. You are quite shut out from these classes whom your Talmudical doctors favour so highly. See, then, in the above passages, what the Talmud says of yourselves, your wives, and daughters. Can you believe that this is the law of the God of Israel? Can you think for one moment, that these doctors knew "the old paths," "the good way?" If you do we must assure you that we cannot. We rather find it in that book, which says, "Blessed is the man that considereth the poor and needy," (Psalm xli. 1.) And in that other book, which speaks in the same spirit, and says that "God hath chosen the foolish things of this world to confound the wise; and the weak things of this world to confound the things which are mighty, and base things of the world, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." (1 Corinthians i. 27, 28.)—*The Old Paths.*

## STATISTICS OF THE JEWS.

BY ISAAC REGGIO.

OPINIONS as to the number of Jews in the different parts of the globe are at great variance with one another; nor do the learned agree as to the number of Christians, Mahometans and Pagans, and their proportion to each other, any better than they agree as to the population of the whole world. The following is the result of their researches on this subject:—

I. According to Malte-Brun, there are in the world

|             |            |
|-------------|------------|
| 220,000,000 | Christians |
| 5,000,000   | Jews       |
| 110,000,000 | Mahometans |
| 310,000,000 | Pagans     |

Total, 645,000,000

II. According to the Bible Society,

|             |            |
|-------------|------------|
| 200,000,000 | Christians |
| 2,500,000   | Jews       |
| 140,000,000 | Mahometans |
| 657,000,000 | Pagans     |

Total, 699,000,000

III. According to the Catholic Magazine, xi. p. 543,

|             |            |
|-------------|------------|
| 267,891,000 | Christians |
| 3,260,000   | Jews       |
| 137,700,000 | Mahometans |
| 462,550,000 | Pagans     |

Total, 871,401,000

IV. According to Græberg,

|             |            |
|-------------|------------|
| 239,100,000 | Christians |
| 5,000,000   | Jews       |
| 120,000,000 | Mahometans |
| 325,000,000 | Pagans     |

Total, 686,000,000

V. According to Pinkerton,

|             |            |
|-------------|------------|
| 335,000,000 | Christians |
| 5,000,000   | Jews       |
| 120,000,000 | Mahometans |
| 340,000,000 | Pagans     |

Total, 700,000,000



|                                |             |
|--------------------------------|-------------|
| VI. According to Hassel,       |             |
| 250,000,000 Christians         |             |
| 3,930,000 Jews                 |             |
| 120,105,000 Mahometans         |             |
| 561,820,000 Pagans             |             |
| Total,                         | 935,855 000 |
| VII. According to Hærschelman, |             |
| (1833,) 267,890,000 Christians |             |
| 6,598,000 Jews                 |             |
| 137,700,000 Mahometans         |             |
| 463,150,000 Pagans             |             |

Total, 875,338,000

|                                   |  |
|-----------------------------------|--|
| VIII. According to Rabbi, (1829,) |  |
| 260,000,000 Christians            |  |
| 4,000,000 Jews                    |  |
| 96,000,000 Mahometans             |  |
| 377,000,000 Pagans                |  |

Total, 737,000,000

If we take the average number of each creed, according to the afore-said writers, we shall find

|                        |
|------------------------|
| 243,097,625 Christians |
| 4,411,000 Jews         |
| 122,688,125 Mahometans |
| 437,065,000 Pagans     |

Total, 807,261,750

There are, according to this calculation, in every 1,000 persons on the globe

|                |
|----------------|
| 301 Christians |
| 5 Jews         |
| 150 Mahometans |
| 544 Pagans     |

Total, 1,000

The following are the proportions of the population of the Christian and Jewish creeds to the total population of the globe, according to each of the eight authorities :—

*Proportion of Christians to the total population.*

|              |                     |
|--------------|---------------------|
| According to | I. like 1 to 2-8640 |
| "            | II. " 1 " 4-9975    |
| "            | III. " 1 " 3-2528   |
| "            | IV. " 1 " 2-9067    |
| "            | V. " 1 " 2-9787     |
| "            | VI. " 1 " 3-7434    |
| "            | VII. " 1 " 3-2675   |
| "            | VIII. " 1 " 2-8346  |

The average number of the eight opinions leaves the population of Christians to the rest of the world like 1 to 3 3556.

*Proportion of Jews to the total population.*

|              |                     |
|--------------|---------------------|
| According to | I. like 1 to 130-6  |
| "            | II. " 1 " 329-8     |
| "            | III. " 1 " 260-3009 |
| "            | IV. " 1 " 137-2     |
| "            | V. " 1 " 140        |
| "            | VI. " 1 " 237-6475  |
| "            | VII. " 1 " 132-652  |
| "            | VIII. " 1 " 184-25  |

Which leaves an average population of 1 to 203-6813.

*The proportionate number of Jews to Christians.*

|              |                    |
|--------------|--------------------|
| According to | I. like 1 to 46-6  |
| "            | II. " 1 " 80       |
| "            | III. " 1 " 82-1751 |
| "            | IV. " 1 " 47-2     |
| "            | V. " 1 " 47        |
| "            | VI. " 1 " 63-6132  |
| "            | VII. " 1 " 40-6017 |
| "            | VIII. " 1 " 65     |

Which leaves an average of 1 to 58-8987.—*Archives des Israelites.*

## SPIRITUAL DEGRADATION OF THE JEWS.

THE outward state of Israel is but too true a parallel of that which is within. The hope of the Messiah was the life of Judaism; on this each guilty conscience rested, to this each awakened soul aspired. But that hope is almost dead; and with it has died, in Judaism, the power of individual life. It is now, as all know who have looked into it, in its frightful furnace of Talmudical invention, little else than a barren deism; a hard, lowering, sexual, self-righteous system, in which the most fantastic legends of frivolous superstition are mixed with the dead generalities of the poorest deism. It is not too much to say of the oral law, that its direct tendency is to puff up the soul, to harden the heart, degrade woman, and to dishonour God. Compare, then, this system with that under which the heart of David learned self-abasement, hatred of sin, trust in God, and glowing love of Him; compare its results with that true trust in Messiah, which sustained through long generations the hope of so many of the seed of Abraham,

in their heavy struggle with sin, and their deep consciousness of corruption; compare the death of this system with the life of that. Surely we must feel that these words, "Ye shall not see me henceforth," have had a fearful accomplishment.—*Bishop of Oxford.*

### THE LAST MOMENTS OF DAVID.

WE may now investigate David's particular preparation for his last change. In the first place he proceeds to correct the errors into which he had fallen, not alone as a citizen of the world, but especially in his domestic duties as a servant of God. One of his infirmities, and that which had brought about his last calamity, was, as we have seen, excessive indulgence to his children, an unhappy neglect of parental authority and parental discipline, with a view to the spiritual benefit of his offspring. This grievous defect he now endeavours to repair by his solemn charge to that son whom God had selected to be his successor to the throne—the great representative of Messiah, the King of Peace. This charge was delivered clearly with a double object, that his way might prosper in the world, and his spirit stand justified before the Lord at the day of judgment.

What a lesson is here upon parental duty! How necessary is the counsel which this example affords. We often disclaim the charge of practical infidelity; yet seldom does it come home against us with greater force than when we are exercised about those objects where our tenderest solitudes should call forth piety! We are parents, and solemnly declare our love for the children conferred on us, and think we prove this love by every labour and ungrudged toil, either to secure their independence, or advance their fortunes here below. Do we believe them to possess souls—to be claimants for eternal life! do we expend the least proportion of our assiduity,

say the tenth part of our anxiety, and care, and toil, to make certain their eternal happiness? Alas, no! There is, to be sure, the formal allowance of religion in our educational proceedings; but in all that relates to the world there is a zeal and an earnestness which have no counterpart in our attention to the spiritual interests of our children. And these children learn thus by precedent, as well as precept—learn, by the solid practice, the substantial acts of parents, to treat religion with solemn mockery, but to give their hearts to the world! Can we wonder if they excel in the course which we have proscribed; can we blame them if, at the last, they turn on us with the ingratitude which befits a destitution of real religion?

And, oh eternity! on whom should rest the guilt of their final perdition—the double guilt—but on us who taught them to treat eternity with indifference, and time, fleeting time, with the devoutest homage?

Let us put away all adverse suppositions. Let us look upon the seriousness of a death-bed, and the solemn counsels of one whose condition precludes all folly, and cuts off every erroneous consideration with respect to temporal concerns. It is the voice of reason—unbiased reason, which proclaims, from the brink of the grave, that there is no system, or device, or toil, that can secure the temporal as well as the eternal prosperity of man, but the religion of Jesus Christ. This proclamation raises man to his true position; reminds him that he was formed to be a religious being, the subject of the Mighty One; his servant and dependent, and therefore, in his loyalty and devotion alone can true prosperity be expected.

Domestic cares having received their due consideration, the dying monarch addresses himself next to the duties of his regal office—the office which he had obtained by the express appointment of Heaven. The princes, the nobles, and commanders of Israel were assembled (1 Chron. xxviii. and xxix.) to receive

the last solemn charge of him whom they had followed to many a victory, and under whose wise and salutary government their empire had grown up to strength and glory. To them he rehearses the goodnesses of the Lord, and the succession which he had appointed for the kingdom, and especially declares the great purpose which had filled his heart—to raise a temple worthy of the King of heaven, and render his religion permanent in Israel, the best pledge for its political welfare. Before them, as by his last will and testament, he gives out the plan of this temple, which he had received by inspiration, and deposits in their hands as his executors, the immense wealth which he had amassed for the sacred purpose which Solomon was chosen to accomplish.

This testamentary act carried with it a blessed influence. The princes, the chief of the fathers and captains, offered willingly of their substance, and, ere the eyes of the aged king were closed in death, he saw respect for national religion confirmed in his subjects, and that work commenced which was not only to afford, under a special Providence, every temporal blessing to the people, but every aid to the diffusion of revealed truth, necessary to man's eternal salvation. Would to God that this act of piety was more honoured and imitated in the present day! That our rulers and princes understood the true secret of national prosperity, and aimed, with honest godliness, to promote, amongst the subjects of this mighty realm, the saving truths of the Gospel!

For ourselves, brethren, we are called to the work of the Lord, to build his holy temple; living and dying, to prosper the erection of that edifice whose substance is to be of *living stones*, of souls redeemed by Christ, sanctified by his Spirit, and made meet by gracious preparation for the eternal occupation of the King of kings. Ours it is, with every talent given us, to further the conversion of sinners and the edification of souls, and when this is faith-

fully performed, we may rest in peace, our work is over.

The last words which fell from the lips of the man after God's own heart, must close our study. We have them in the 23d chapter of 2 Samuel—"The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." What more distinct confession could we demand on every vital point of doctrine? We have here the acknowledgment of grace—the inspiration of the Holy Ghost, for utterance and action in the service of heaven. We have again an annunciation of the coming government of Messiah, in whose reign the earth shall be filled with the knowledge of the Lord as the waters cover the sea; and, finally, an avowed trust in the covenant of grace—the covenant well ordered and sure, without which the infirmities of fallen nature, and the sins of corrupt humanity, must have crushed all hope of everlasting life. These were glorious words, brethren, and this a most happy departure from a sinful world: the spirit of the man triumphed in Christ Jesus, and, perfected by grace, according to the eternal compact of sovereign love, winged its way to heaven.

When we turn from this last scene, and utter the exclamation, "May we, too, die the death of the righteous, and may our last end be like his;" oh, may the God of mercy meet the prayer, and confirm us in the grace of Jesus Christ to holiness and everlasting glory.—*Life of David, by Fleury.*

## A SYNOPTICAL TABLE OF PROPHETIC NUMBERS.

(FROM BICHENO'S "SIGNS OF THE TIMES.")

THE 2300 years, Dan. B. C. viii. 14, which comprehend the length of the vision from a distinguished pushing of the Persians for conquest, to the cleansing of the sanctuary, begin in the year - - - 481

When Xerxes set out to invade Greece, with five millions of followers, and whose wars were prefigured, Dan. viii. 4, 20, by the pushing of a ram, and end in the year - - - 1819

When the transgression of desolation shall end, Dan viii. 13, and the abomination which hath made desolate the C'h of Christ and the nations of the earth shall be brought to a period. (Dan. xii. 11.)

The 1290 years, Daniel viii. 25; xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5, the period of the prosperity of the papal heast, till the commencement of the decisive attack on his usurpation, begin in the year

A.D. When the code of Justinian (the stronghold of clerical tyranny) was first published, and about which time this same Emperor declared the bishop of Rome the judge of all, but himself to be judged by no one, and enforced uniformity of religious opinion, under pain of the most inhuman penalties; and when also the order of Benedictine monks, the great support of the papacy, was founded: and end in the year - - - 1789

When his prosperity terminates.

The 1290 years, Dan. xii. 11, which comprehend, beside the 1260 years, 30 years more for the conduct with Antichrist, begin in the same year - - - 529

- - - and end in the year 1819

The 1335 years, Dan. xii. 12, which are to bring to a still more blessed period, begin in the same year - 529

- - - and end in the year A.D. 1864

Besides the general slaughter of the witnesses in the other papistical kingdoms about the same time, (Rev. xi. 7.) those in France were slain by Louis XIV., when he repealed the edict of Nantes, and tormented plundered, banished and murdered near 2,000,000 of his Protestant subjects, in the year - - - 1685

A.D. But who, after being politically dead three lunar days and a half, or about 105 years, began to revive in the year - - - 1789

When the French Constituent Assembly declared civil and religious liberty to be the right of all.

Thus the decisive attack upon the errors, usurpations, and tyrannies of the papal heast, commences in the year - - - 1789

To destroy the papacy, the Turkish power, and other Antichristian despotisms, at least so far as to make way for the restitution of the Jews, and to prepare mankind for greater blessings than have ever yet been known upon earth, will take *thirty* years, the period for executing the judgments predicted in Isa. xxvi. 20, 21; xxvii. 1; Joel iii. 9-15; Zeph. iii. 8, as also for the gathering of the vintage and pouring out of the vials, which are to be the means of cleansing the sanctuary - - - 30

To accomplish some other of the wonderful purposes of God, probably to gather and try the Jews preparatory to their conversion, to destroy the remains of tyranny, (particularly of the dragonic,) and to purify and enlarge the Gentile church, will occupy *forty-five* years more; at the end of which, it is likely, there will be that glorious appearance of the Lord in favor of his servants, promised in Ezek. xxxviii., xxxix., and Zech. xii. 8-14; xiv., and it is probable, in Rev. xx. 9. Now the Jewish nation is born at once, (Isa. lxvi. 8,) and the distant heathens are to be converted to Christianity, (Isa. lii. 10-15; Jer. xvi. 19; Ezek. xxxix. 21.) This is the time of which Daniel says, *Blessed is he that cometh to it*, and which is (if the premises be good,) about the year - - - 1864



## THE MINOR PROPHETS.

EACH prophet had a gift of his own. His natural talents were not superseded, but were used by the Spirit who inspired him, and men of every grade and of every turn of mind found themselves suitably addressed. "O Jerusalem! Jerusalem! how often would he have gathered thee under his wing!" Joel is chronologically the first of the minor prophets, ministering about 865 years before Christ. Hear his words. They pour forth a flood of desolation on the land, but at the same time declare what might be gotten instead. As he is the first, the very first prophet since David, whose works were committed to writing, how interesting it is to find in him the prediction of the *outpouring of the Holy Spirit*. Jonah then appears, B. C. 810. In him we see a prophet who shrank from his awfully solemn burden; but we also see in him how the Lord can use whom he will, and effect what he will. He is the prophet of Nineveh, blessed to awaken a mighty metropolis by few and feeble words. He is himself a monument of the Lord's grace to the rebellious, and his success is not the less so. Amos, a few years later, lifts his voice suddenly among the ten tribes: while Jonah is sent from Galilee to Nineveh, Amos is sent from Judah to the kingdom of Israel. And there he appears, a shepherd and a stranger, yet a man of power, speaking to Israel in words all tinged with rural glow, while his theme is the Lord's righteous judgments. Soon is he followed by Hosea, whose blasts against the backslider are like notes of Sinai's trumpet, waxing louder and louder, ever abrupt and startling. He, too, traversed the ten tribes, and exhibited to them their God unwilling to punish, but by no means clearing the guilty. About 730 B. C., Micah appeared in Judah, contemporary with Isaiah, and possessing much of his texture of mind, with even more sensitive

tenderness. Mercy as well as judgment are his theme, and we leave him in the attitude of one rapt in adoring love at the view of the God whom he proclaims to his fellow-sinners: "Who is a God like unto thee?" &c. Nahum, whom some have fancied a dweller in Capernaum, and at all events a Galilean, prophesied B. C. 710. In him we see how men of Galilee—how James and John—might be truly "sons of thunder." He is the prophet that announces Nineveh's doom; and never were thunder-claps heard more terrific than in his message. No Greek tragedian ever approached his sublimity of style. Let us stay for a moment and hear him describing the entering in of the foe at the breach in the walls:—

"They are fleeing:

Stop, stop! but none turneth back.  
Plunder the silver, plunder the gold—  
There is no end to the store;  
There is abundance of all covetable  
vessels—

Emptiness, and emptiedness, and void;  
Heart-melting, and tottering of knees;  
There is intense pain in all loins,  
And all faces withdraw their colour."

Ch. ii. 10, 11. *Dr. Henderson's Tr.*

Or stay one moment longer to see him painting the besiegers pouring into the city. His language so arrested Jerome, (see Henderson,) that he despaired of translating it, and every critic has spoken of it as unrivalled:—

The sound of the whip, and the sound  
of the rattling of the wheels;  
The horses prancing, and chariots  
bounding;  
The mounting of horsemen, the gleam-  
ing of swords;  
The lightning of spears,  
The multitude of slain,  
And the mass of corpses;  
There is no end to the carcasses—  
They stumble over their carcasses."

Ch. iii. 2, 3. *Henderson's Tr.*

It is probable that Nahum uttered his prophecies among the ten tribes. It was some comfort to the godly there to know that God would glorify himself on his proud. About 630 B. C., in Judah, Zephaniah arose, a

man of God in spirit like Jeremiah, and contemporary with him. Both he and Jeremiah began to prophesy, it is thought, in the reign of tender-hearted King Josiah. This prophet points out the moral causes of Jerusalem's ruin. It would add interest to his history, if it could be proved, from chap. i. 1, that he was great grandson to good King Hezekiah. But seldom has a more rapt prophet appeared than the next we meet—Habakkuk. It is likely he was a Levite, if not even one of the singers of Israel, (iii. 1, 19;) and it may have been in one of his watchings by night in the house of the Lord, (ii. 1,) that he received his message. We feel him to be a prophet in the position of watchfulness and expectation—his loins girt, his lamp burning, his soul calm and happy. His magnificent strains set before us God our gladness, in times of sin, and trial, and judgment. It was about his time, or somewhere probably about 590 B. C., that Obadiah was heard, perhaps in the temple, denouncing Edom's doom. He is the prophet of Edom, soaring, like the eagle, above the rocky dwellings, and darting down upon them with his message of woe. Sin against the brethren is the burden of his prophecy. After this, the seventy years' captivity came on. And at the return from Babylon, Haggai appeared, with his five messages, delivered with interrogatory vehemence to selfish men. Zechariah, like another Ezekiel, full of both clear and dark sayings, stands beside him, dealing with the destiny of Israel, and exhibiting them at last under the happy booths of the feast of tabernacles. Malachi closed the whole. He is the prophet who gives "a last lingering look at the Mosaic dispensation." The sins of Israel and their future hopes are set before them, and then we are suddenly left by the prophet in expectation of some scene yet to arise. The Jews call him "the seal of the prophets," because with him ends the line of prophets until the Baptist arose, breaking the silence of

four centuries, and ushering in "the prophet like unto Moses." (*Proximus huic sed longo proximus intervallo!*)—*Presbyterian Review*.

## THE FOX AND THE HOLE IN THE GARDEN WALL;

OR,

*Painful Recollections the best Legacy bequeathed by Vicious Pleasures.*

A Fox once came near a very fine garden, where he beheld lofty trees laden with fruit that charmed the eye. Such a beautiful sight, added to his natural greediness, excited in him the desire of possession. He fain would taste the forbidden fruit, but a high wall stood between him and the object of his wishes. He went about in search of an entrance, and at last he found an opening in the wall; but it was too small for his body. Unable to penetrate, he had recourse to his usual cunning—he fasted three days, and became sufficiently reduced to crawl through the small aperture.

Having effected an entrance, he carelessly roved about in this delightful region, making free with its exquisite produce, and feasting on its rare and luscious fruits. He stayed for some time and glutted his appetite, when the thought struck him that it was possible he might be observed; and in that case he should pay dearly for the enjoyed pleasure. He therefore retired to the place where he entered, and attempted to get out; but to his great consternation he found his endeavours vain. He had by indulgence grown so fat and plump, that the same space would no more admit him.

"I am in a fine predicament," said he to himself. "Suppose the master of the garden were now to come, and call me to account, what would become of me? I see my only chance to escape is to fast and half starve myself."

He did so with great reluctance. After suffering hunger for three days, he with difficulty made his escape.

As soon as he was out of danger, he took a farewell view of the garden, the scene of his delight and trouble, and thus addressed it:

"Garden! garden! thou art indeed charming and delightful—thy fruits are delicious and exquisite; but of what benefit art thou to me? What have I now for all my labour and cunning? Am I not as lean as I was before?"—*Hebrew Tales.*

### PRESENT INFLUENCE OF THE JEWS.

If it should be asserted, that at no time between the calling of Abraham and the destruction of Jerusalem by the Romans, was the influence of the Hebrew nation upon the world as great as it is at this time, the assertion might raise a smile of incredulity. And yet a little reflection might sustain such an assertion. The power which has been wielded by the Rothschild family, acting as bankers for European governments, and thereby controlling in some degree the action of those governments, is well known. But this, great as it has been, is but a small item in the account. A vast influence is exerted in continental Europe by Jews, through the current literature. Not a few of the most powerful writers in Europe are Jews; and the aggregate influence which the men of that nation are exerting through the press, is untold.

Nor is this all. The Jews have had an immense agency in promoting the revolutions, which have made the past and present year so memorable in history. It is well known, that there has been great concert of action among the ultra republicans, the agents of revolution in the different countries. It is a great mistake to suppose, that those popular outbreaks which first exploded in Paris, then in Berlin, then in Vienna, and so on, were wholly independent of foreign influence. It was testified by residents in Berlin, that on the day previous to the

first attempt at revolution there, the streets of the city were filled with strangers and foreigners—that propagandists of revolution had come from Paris and other places. And this appears to have been a general fact, touching all the revolutions of the last year. Though popular discontents and popular notions of liberty had gone before and prepared the way, the immediate occasion of the revolutions when they occurred was something more than the invisible sympathy passing from one kingdom and city to another. There was a combination of revolutionizers, more or less definitely organized, extending its ramifications through the continent, and concentrating its force on a given place as occasion required.

Prominent among this band of republic-makers were some Jews of great energy and force of character. And as the pens of Jews had previously done much to propagate principles leading to revolutions, so now Jewish conspirators did much to hasten the catastrophe. And in this the Jewish nation has had its revenge on the monarchies of Europe, for the oppressions and indignities, which they have ever inflicted. And it is not unnatural to think that the hatred which the remembrance of the many wrongs that nation has endured from kings and emperors, may have been a leading motive, impelling the Jews to act the part which they have acted. The Jew in this country is a peaceable and useful citizen, because he has never been here oppressed by our government. But against every monarchy of Europe he has charged a heavy score of injuries. And when the day of reckoning comes for those monarchies, it will be strange if the Jew does not file in his accounts. We are then, in these events, witnessing such a retribution as was every way to have been expected.

But if Jewish hands have mingled in promoting these political earthquakes; if Jewish talent has been so potent in those issues of the press that have prepared the public mind



for them, and Jewish wealth has held the policies of kings and the movements of armies in a sort of dependency, then it may be true that Jews are now exerting more influence in the world than they did under the reign of the most renowned of their kings.

And if Providence has now elevated that people to such an influence, it may be with reference to some greater events, in which they are to bear a part. The separate existence of that nation, mingled among all nations, yet amalgamated with none, is a standing miracle. That separate existence is doubtless preserved in subserviency to some great designs of Providence hereafter to be accomplished through and upon them. The importance, though not perhaps the precise nature of these designs, is intimated in prophecy, and hence we watch with special interest every turn of the hand of Providence that elevates that people.—*Puritan Recorder*.

### THE TOMB OF NAHUM.

A CORRESPONDENT of the *Jewish Intelligence* writes: "I visited the tomb of Nahum the Elkoshite. The building in which the remains of the prophet, whose glowing and sublime strain of prophecy must have animated with hope and comfort the exiled tribes of Israel, are interred, is a low insignificant building. The tomb itself is covered with a common wood box, and a calico canopy is spread over it. The interior of the mausoleum is ornamented with the names of innumerable rabbies who have performed pilgrimages to the revered spot, and I was assured by the natives that there were few Jews in Mesopotamia who did not once in a year come to worship at the shrine of this admirable seer."

### THE SCRIPTURES.

INDITED, as the Scriptures undoubtedly were, under the influence

of Him to whom all hearts are known, and all secrets foreknown, they suit mankind in all situations; grateful as the manna which descended from above, and which conformed itself to every palate. The fairest productions of human art, after a few perusals, like gathered flowers, wither in our hands and lose their fragranc; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted. He who hath once tasted their excellence will desire to taste yet again; and he who tastes them oftenest will relish them best.—*Horne*.

### BOOKS RECEIVED.

#### FRANKLIN'S BIBLE CARTOONS.—

We have received the first number of this work, which contains four plates illustrating the history of Joseph. The work is published by C. S. Francis & Co, New-York, at 12½ cents per number.

Pictorial editions of the Bible have become numerous, and we believe decidedly injurious. God knew what was best, when he gave a verbal, not a pictorial revelation. The Cartoons are not designed to accompany an edition of the Scriptures, and are therefore not liable to the above objection.

THE NEW-YORK PRESBYTERIAN, is the name of a new paper, published under the auspices of the Synod of New-York and New-Jersey, (New School.) The numbers thus far are highly creditable, and from the acknowledged ability of the committee to whom the paper is entrusted, there is no doubt of its future character.



## MISSIONARY INTELLIGENCE.

## AMERICAN SOCIETY.

## REPORT ON THE TREASURER'S ACCOUNT, 1849.

THE Committee appointed by the Board of Directors of the American Society for Meliorating the Condition of the Jews, to examine and audit the accounts of their Treasurer, for the year ending May 1st, 1849,

## REPORT,

|                                                                                                                                                                                                                    |            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| That the Treasurer has received, from dues of members, subscriptions to the Jewish Chronicle, collections, donations, and other sources, the sum of.....                                                           | \$5,585 08 |
| That the Treasurer has, during the same period, paid out, (as per his account rendered, which has been compared with the vouchers submitted to the Committee therewith, and found to be correct,) the sum of ..... | 5,572 72   |
| Leaving a balance in the Treasury of.....                                                                                                                                                                          | \$12 36    |

New-York, May 1st, 1849.

WILLIAM LIBBEY, } Auditing  
N. N. HALSTEAD, } Committee.

## ABSTRACT FROM THE ANNUAL REPORT OF THE TREASURER.

|                                                                                                                                                                        |            |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| Cash received during the year, from collections in various churches, donations, Auxiliary Societies, subscribers to the Jewish Chronicle, Life and Annual Members..... | \$5,585 08 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|

## EXPENDITURES.

|                                                                      |            |
|----------------------------------------------------------------------|------------|
| Salaries of Missionaries and Travelling Agents .....                 | \$2,433 21 |
| Rev. John Lillie, former Secretary and Editor,.....                  | 201 00     |
| Rev. Alex. H. Wright, present Secretary and Editor,.....             | 333 66     |
| Travelling expenses of Missionaries and Agents.....                  | 570 00     |
| Commission and expenses to Local Agents of Jewish Chronicle.....     | 294 00     |
| Printing Jewish Chronicle, Annual Report, Sermon, and Circulars...   | 1,120 08   |
| Distributing do. do. do. ....                                        | 75 00      |
| Jewish Intelligence, and foreign periodicals.....                    | 59 18      |
| Education and support of Missionary Student.....                     | 153 00     |
| Relief to destitute Jews.....                                        | 50 00      |
| Office rent, room for meetings, postage and incidental expenses..... | 284 59     |

M. WILBUR, Treasurer. \$5,572 72

Audited, and found to be a true abstract.

New-York, May 1st, 1849.

WILLIAM LIBBEY, } Auditing  
N. N. HALSTEAD, } Committee.

## London Society.

From the Jewish Intelligence.

### BERLIN.

LETTER FROM REV. R. BELLSON.

IN Mr. Bellson's report for the month of February, we find mention made of an instance of

*Persecution endured for Christ's sake by a young Jewess.*

One of the candidates preparing for baptism is a young Jewess, twenty-two years of age, from Posen; her name is Pauline Wiener. She was a pupil in our school there, and had received her first impressions of Christian truth in that school. Her relatives have persecuted her on account of her faith, and her father and mother would not only not give their consent to her becoming a Christian, but tried to hinder it in every possible way. The matter went so far that the court at Posen appointed a Christian guardian for her, to protect her. But as he was very indifferent on the subject, he took little or no notice of her, and she had to fight her own way. She made several attempts to leave her father's house, but they failed, and only increased her difficulties. She often told her parents that she was convinced of the truth of the Gospel, and that there was salvation in none other than in Jesus Christ, and therefore she had no rest until she could publicly confess her Saviour. She begged them to let her go, and told them candidly she would embrace the first opportunity to get away and be baptized.

As this could not be effected in Posen, she left her father's house in the beginning of the month, and came to me to Berlin. After some considerable trouble with the police about her legitimization, which she could not bring with her, as she left unknown to her parents, we lodged her with some pious people. Since that she has come regularly for in-

struction. But last week one of those heart-rending scenes took place, which in former years were witnessed oftener than now-a-days.

I had scarcely finished my instruction with her, and she had just left my room, when a Jew came and asked to speak with her. I inquired what he wanted with her, and was told that his wife, who was a school-fellow of hers, was anxious to see her. But not able to get all the information he wanted from me, he left me somewhat in a pet, and I observed at my door not only a cab, but also a policeman, all ready and prepared to take her off.

They had learned from my servant where she lodged; but instead of going there at once, they went to our tract distributor first, taking for granted that they had been wrongly informed, in order to mislead them, and that she was hid in his house. The policeman, contrary to law, went with the Jew, followed by a Jewess, who turned out to be Pauline's mother, from Posen, to the tract distributor's house, and peremptorily demanded the giving up of Pauline Wiener, who, he maintained, was concealed in the house; and threatened to fine them two dollars for not having announced her at the police. He was told that she was not in the house at all, and if she were, that he had no business to assist the Jews in carrying off a girl who was anxious to become a Christian.

Meanwhile, the mother went on like a madwoman, partly with anger and partly with grief for her child, whom she considered lost. But finding that they could do no good, they drove to the house where they had been told in the first place that Pauline was living. The Jew went in alone, having previously secured two policemen to stand in readiness at a little distance, with the mother and some other Jew in a hackney-coach.

The Jew inquired for Pauline, and seeing that he was in the right place, demanded to speak with her, which, of course, was acceded to;

but finding that no difficulty was made, he demanded further that she should come into the street, where he wished to speak with her alone. This strange demand made the simple-hearted Christian people with whom she was living suspicious, and accordingly they refused permission; saying, that he was at liberty to speak with her as long as he pleased, but she was in their charge, and they could not allow her to leave the house under such circumstances.

Meanwhile, the mother and the other Jew had come in, and made a great noise, and finally attempted to carry her off by main force. Pauline told her mother that it was useless to make any attempt, that no power on earth should prevent her now from embracing Christianity. She told her mother that she knew it had been her only and anxious desire for many years; that they had done all in their power to deaden and eradicate this feeling in her, but that it only grew the more ardent. She expressed her great sorrow that she should thus grieve her parents, and that they should have gone to the expense withal to come after her to Berlin; but that she could not act otherwise, and only begged that she might be left here quietly in peace.

But the more she entreated, the more violent her mother and the Jews became. Finding it fruitless to endeavour to persuade her to return to Posen, they fetched the policemen they had in readiness, and thought they would be sure to frighten her. Their attempt, however, having proved fruitless, they fetched the Commissary of that district; he came and told her she must instantly return with her mother to Posen, and to make haste and collect her things and get into the coach.

At this moment the wife of our tract distributor, whom I had sent for, (Mr. Ludwig being ill, her husband out of town, and I unable to leave home at that hour,) arrived. She told the Commissary of Police, and the other men, that it was out

of order, and altogether contrary to law, to act as they did, and insisted upon it that it was no business of theirs at all; and that if they would not desist, she would instantly go to the President, and lodge a formal complaint against them.

It was finally decided that Pauline W—— must go with them to the President of Police at all events. The wife of the tract distributor said, then she would go too, and she insisted upon being allowed to ride in the same droschke with Pauline. This, however, they did not permit; but she followed them in another, and if she had not done so, they would have taken P. off.

At head-quarters the case was stated to the President; before this could be done, however, a number of Jews assembled at the police office, one by one, and it seems as if it had been a previously concerted plan to get poor Pauline into their power, by hook or by crook. The mother behaved almost like a woman out of her senses. First she praised her child as the best in the world, and spoke of her good qualities in the highest terms; and then finding that it was not so easy to get her back to Posen, she cursed her, and called her all manner of bad names, so that one of the officers pointed out her inconsistency, and tried to show her how she contradicted herself, but it was a hard thing to convince her of anything, right or wrong; she went on in her own way, running up and down the office, crying: "My child! my child! my best child is torn from my heart;" and then again, a minute after, "that good-for-nothing hussey!" As the Jews seemed to increase too much, they were told that it was no business of theirs, were ordered to go home, and assured that they might depend on it, no harm should happen to the girl. The tract distributor's wife was asked what she wanted, and who she was? She told the President she had been sent by me to protect Pauline, as she would otherwise be lost and sold amongst all the Jews.

It was finally decided, that as I

had guarantied to care for her maintenance during her stay here, the mother could not force her to return to Posen. Upon which the mother left with the two Jews, who had originally accompanied her. As it was expected that the Jews would lay some other plot, the President promised the needful protection, if required. Pauline was obliged, however, to remain elsewhere, and keep out of the way that day. Since that, we have not been molested, and have learned nothing of the mother, who has no doubt quietly returned to Posen.

I ought to mention, also, that Pauline received a letter, directed to me, from her sister, two days after her arrival in Berlin; in which she told her that in consequence of her having left home, both her father and mother were taken seriously ill, and would most likely not recover the shock. She therefore entreats her to come home at once, as her parents only wished to see her once more before they died, and she might then return to Berlin whenever she pleased. I knew, from long experience, that the whole story was a made-up one to get her back into their power. As she loves her parents, though she thinks in matters of religion she ought to obey God more than them, she was extremely grieved, and the trial was a severe one; she determined at last to write to a friend and make inquiries respecting her relatives. She received an answer very quickly, in which her friend told her that he had met her parents in the market, safe and sound as usual; which composed her mind. That my conjecture respecting the contents of the letter was correct, was corroborated not only by this letter, but also by the mother's coming subsequently to Berlin. But the whole affair was a very severe trial for the poor girl, and proved the sincerity of her intention. Not only must she now and hereafter be amongst strangers, but there is no other prospect for her but to go into service; whereas she might be at home in

her father's house, like the rest of her brothers and sisters.

Of trials and temptations of this kind, for the Gospel's sake, a Christian born has no idea; nor can he ever enter fully into it: he cannot feel the full weight and meaning of leaving father and mother, and brothers and sisters, not figuratively, but literally, for the Gospel's sake. From such simple, plain Jews, they may learn what implicit faith in the Lord Jesus Christ means.

### AMSTERDAM.

LETTER FROM REV. C. W. H. PAULI.

*Bold Confession of Christ by a young Jew, in the midst of his relatives.*

E— has visited me during the last eight months. As often as he came, he brought forward objections upon objections against the truth of Christianity, which only convinced me the more that his heart and mind were sadly at ease, under the struggle between darkness and light. I endeavoured to convince him of the fallacy of his arguments; but I felt great pain, thinking that no scriptural proof I brought before him seemed to make the least impression upon his obdurate heart. But without my being at all aware of it, the saving grace of God had touched his soul for some time past. I had no need to argue with him any longer. He said a few days ago, he had done arguing. "I am convinced of sin, and there is no other remedy left, having tried in vain all other means, but the atoning blood of Christ." In proportion as his faith grew, his boldness of professing Christ increased. He lives with his brother, and a few Friday evenings ago, the following fact took place.

We will imagine ourselves in the midst of that Jewish family. It is, as observed, Friday evening. The Sabbath has commenced. Our young convert's brother's wife is, as her manners bespeak, a very pious and bigoted Jewess; not so her



husband, who feels convinced that Christ was the Messiah, though his notions about his person and work of salvation are a mass of confusion, and as often as he falls out against the system of the Talmud, and praises the Christian religion, his wife stops her ears, and reproves him sharply. Her father, one of the strictest sect of the Pharisees, is present, and listens with devotion to his daughter, whilst she is spreading out her hands over burning candles, and says: "Blessed art thou, O God, the God of our fathers, who hast commanded us to light candles to the honour of the Sabbath." Two wheaten loaves, covered with a snow-white napkin, lay at the head of the table, and the cup of blessing, filled with wine, is not wanting. The old gentleman, together with the pious daughter, wash their hands and pronounce the blessing: "Blessed art thou, O God, who commanded us to wash our hands." The pious wife casts a sort of threatening look at her husband, because he does not stir to the wash-basin; but to avoid any disturbance he at last moves, though very slowly, to wash his hands too. The father-in-law begins chanting the usual prayers, breaks the bread, pronounces a blessing, and hands to each a piece; our young convert takes it silently, and puts it on the side of his plate; the cup of blessing goes round, and coming to the convert, he gives it without drinking of it to his neighbour.

The pious wife of the house throws a shower of fiery and indignant looks on the young convert, the horizon becomes darker and darker, and at last she can hold no longer. "I suppose," she says, in an angry tone, "you, Mr. Nathan, (addressing the convert,) have thrown all religion overboard. I knew that this would be the final result of your going to Pauli's church. Go and be baptized at once! Why not disgrace and ruin us at once?"

The convert, (very mildly,) "You, and every one of you here present,

do me great injustice in thus judging me to have cast away all religion. I have never ceased to be a Jew, nor shall I cease to be one. By the grace of God I confess that I have renounced Judaism, that is to say, 'Talmudism,' and have returned to the faith of our father Abraham. Hence you see that I do not join to-night in your ceremonies. Do not be angry with me, when I tell you that the Scriptures have taught me that the time of the coming of the Messiah has past, who was to usher in the new covenant spoken of by Jeremiah the prophet, a covenant not consisting of such an infinite mass of intolerable ceremonies and customs of men's crafty devices, but a covenant whose laws God has promised to write upon the tables of our hearts. I believe (his voice becoming every moment more and more solemn) that Jesus of Nazareth is the true Messiah, and so far am I from an irreligious state, that I can assure every one of you that I never knew what true religion meant, till I felt the need of a Saviour, as Jesus Christ is: for it is this Christ of whom all the prophets spake; he is the sacrifice for all our sins. You may charge me with renouncing all religion, because I have renounced all the human traditions, and hold fast to the hope of our fathers, which the Scriptures speak of. Know, then, you are mistaken about me. In the days of my ignorance I also thought to worship God with all these external ceremonies; but I have learnt otherwise: God is a Spirit, and those that worship him, must worship him in spirit and in truth; and none can thus worship him, unless he is born again of the Spirit. You know that I also used to chant, and to say all your long prayers, of which my heart knew and felt nothing; but now, I trust, I pray; for I hope I have received the spirit of grace and supplication from Him whom they have pierced through."

Time and space will not allow me to write down how much more this young man spoke, and all appeared

to be petrified. They did not know what to make of what they heard. At last the wife of the house broke the silence, and said: "We have heard awful things; alas! alas! how will that end?" However, the alarm the whole family felt was somewhat assuaged, when the young convert declared he would shortly leave for England, and be baptized there; "not for fear of any man," he said, "or to hide my principles, for the whole world may and ought to know that I believe in the Lord Jesus Christ; but solely that I must prepare myself some considerable time longer for holy baptism. My trade (he is a soap and candle maker) will support me in England."

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### British Society.

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#### SIXTH ANNIVERSARY.

THE British Society for Propagating the Gospel among the Jews, held its anniversary at Free Masons' Hall on Friday the 27th May. The interest in behalf of the Jews is far greater in England than in this country, owing to the literal interpretation so many ministers and others give to certain passages of the prophecies.

The attendance was very large, and of the highest respectability. J. D. Paul, Esq., occupied the chair, Dr. James Hamilton having opened the proceedings by prayer.

Mr. Young (the resident Secretary) then read the Report, which commenced by referring to the Jewish Missionary College. Its benefits were yet, to a considerable extent, prospective; but its progress hitherto had been so satisfactory, that confident expectations might be entertained of the happiest results at no distant period. It now contained eight students. Mr. Manning, the Society's missionary at Jaffa, had held intercourse with the pilgrims going to and from Jerusalem. One young Israelite had avowed himself

a disciple of Jesus, and others were under impression. It was intended that Mr. Manning should now visit Syria and Palestine. Mr. Gotthiel, who had been stationed at Gibraltar, where he had met with much encouragement, was about to visit Africa. Mr. Stern, the missionary in Germany, had enjoyed great advantages. He had been successfully engaged at Frankfort, where his labors had told on the consciences of not a few. Holland had engaged the attention of the Committee, and tracts had been prepared for the Jews in that country, and also in Russia. With reference to home operations, the Report stated, that nine missionaries, a female visitor, and a Scripture-reader, had been engaged laboring among the Jews in London, Manchester, Bristol, Birmingham, &c. From a deep conviction that no one should engage in that work who was not utterly exempt from blame, the Committee had been compelled to relinquish the service of two of the agents who had been successful in the mission, and whom they still followed with their hopes and prayers. The work was advancing among the objects of their solicitude, and the Committee believed that the path of duty was that which they were pursuing. Many young Jews who, when first met with, were infidel in heart, were now meeting for inquiry. The female missionary was surrounded by an interesting class of Jewish females; several, during the past year, had been baptized,—not a mere avowal of discipleship, but an evidence satisfactory to the churches which had received them of their regeneration and baptism by the Spirit of God. The thanks of the Committee were due to the British and Foreign Bible Society for grants; to ministers who had pleaded the cause of the Institution, and to many friends who had received the Deputations to the comforts of a British home.

The Treasurer (J. D. Paul, Esq.) presented his accounts, from which it appeared, that the total receipts of the Society during the year, includ-

ing a balance in hand at the commencement of 57l. 2s. 2d., amounted to \$22,637; the expenditure had been \$21,612. The receipts included a donation of \$3,000 which was to be specially appropriated to home objects; and there were debts due by the Society which would more than exhaust the balance in hand.

The claims of the Society were urged with effect by the Rev. R. W. Dibdin, Dr. Bennett, Rev. R. Herschell, Rev. George Smith, Rev. W. Arthur, Rev. J. A. Baynes, Dr. Schullhof, Rev. W. W. Bunting, and Dr. Stuart.—*Cong. Journal*.

### BAPTISM OF MR. AND MRS. LEVI.

On Thursday evening, March 22, 1849, an interesting and solemn service was held at Trinity Chapel, Edgeware Road, London, on occasion of the baptism of two of the descendants of Israel, Mr. and Mrs. Levi, late of Wiesbaden.

There was a large attendance; and among the audience were many Christian Israelites, who were grouped around the pulpit, and appeared deeply interested in the proceedings of the evening. The services were commenced by the reading of the Scriptures and prayer by the Rev. Lewis Herschell. The following address was then delivered by the Rev. Ridley Herschell to the congregation:—

“My dear brethren of the house of Israel! let me freely speak to you in the name of the Lord, who says by the mouth of the prophet Isaiah, ‘Come and let us reason together.’ I desire also to reason with you for a little while. I wish to speak affectionately to you, concerning those things which relate to the salvation of the soul.

“First, I will speak to you on the matter of our faith. We believe in the Lord Jesus Christ, that he is our Messiah; that the Son of God

hath taken upon him our nature; that he ‘died the just-for the unjust, to bring us to God.’ We believe in this, because it is true. If it were not true, we durst not believe it. But it is God’s truth, and it is revealed unto us as the only way whereby a sinner can be saved. Taking this position, I at once address you and say, that you ought to believe it, because it is true. The truth of God stands forth as an eternal truth, and is bound up with God’s own character. God’s truth is truth alike for Jew and Gentile. You say, ‘We will not dispute about Christianity—it may be all very good, and very suitable for Christians, but we, as Jews, cannot believe it.’ I protest against this position. Christianity must either be true or a lie. If it be true, you must believe it at the peril of your souls; if it be a lie, then you should protest against it most vehemently, and cry aloud everywhere at the risk of your lives, to rescue those Gentiles who have harboured you, who have been kind to you, and who wish to introduce you into the very Parliament of the land. Will you be so base and ungrateful as to let these kind Christians perish in their sins, when you know they are believing a lie? Away, then, with this saying of yours; it is unmanly, it is ungodly, for any individual to say, ‘My neighbours around me, who are kind to me, are believing a lie, and I will let them believe it, because I am afraid of speaking against it, lest I should suffer.’ This is altogether unworthy of the character of a man, especially of one who professes to be a religious man. Therefore, speak not of your religion, if you can let your neighbour believe a lie.

“I maintain, that God’s truth has a claim upon you, as a truth addressed to man, as such. Just as God’s truth was a truth for Adam in Paradise, who was neither Jew nor Gentile—only a man. God’s truth had to be received and followed after by Noah, because he was a man, and as such he must believe that which was true. It was before Father Abra-



ham was set apart in an especial manner, to be the head of a nation that was to come forth from him; it was before the covenant of circumcision was made with him, that God made all the covenants of promise with him. They were made with him as a man; and, therefore, they belong to man, independently of his being Jew or Gentile. So that no man living, whether Jew or Gentile, whether barbarian, Scythian, bond or free, has any right whatsoever to lay aside any truth that is presented before him, with the statement—'It is not a truth in which I am called to believe.' If it is God's truth, you are called upon to believe it. And therefore it is, that we believe on the Lord Jesus Christ—because we believe it to be God's truth, that by him, and by him alone, a sinner can be saved.

"Secondly, you generally say in your arguments, that it is unreasonable for any Jew to be called upon to believe in Christ. 'It is altogether impossible,' you say, 'because it is contrary to all your reason and understanding that God was manifested in the flesh.' Upon this ground of your argument I maintain, that it is unreasonable to believe that God was manifested in the thorny bush—at the foot of Sinai. If you come merely upon the ground of reason, I maintain that your religion is unreasonable, from first to last. It is not reasonable that God should come into a thorny bush, and speak with Moses; it is not reasonable that he should send plagues upon Egypt, and bring his people from thence, merely to lead them into another land; it is unreasonable that he should have given ceremonials and sacrifices, which apparently have no meaning in them; it is altogether unreasonable to kill animals, to burn sacrifices, to sprinkle blood upon people. This, indeed, appears most unreasonable. And therefore, if you say that Christianity is an unreasonable system, I maintain that Judaism is from first to last far more unreasonable. But I maintain that neither Judaism nor Christianity is unrea-

sonable. Judaism—or rather, the religion of God given to Jews;—because I ought to make a distinction between modern Judaism and the religion which God gave to the Jews—the religion which God gave to Israel can only be looked upon as a reasonable religion, by having the light of the glorious Gospel shining upon it; otherwise, it is a dark, mysterious, heathenish, superstitious system. But when we behold the blood of the lamb typifying the blood of the Redeemer; when we behold the sprinkling of that blood to be the symbol of life, and thus shadowing forth Him who has come, 'that we might have life;' when we look upon the high priest as representing a greater and more glorious Being, one who could sympathize to the uttermost; and when we find in all the offerings and representations that which is to be realized by the gift which God meant to bestow upon us in the person of our Lord Jesus Christ; when we have thus, by the light of the Holy Spirit, learnt to realize what Christianity is, then can we comprehend the truth of the religion which God gave to Israel. While, if you take away Christianity, you take away also the religion of Israel, regarded as reasonable or unreasonable. \* \* \*

"What are this brother and this sister about to confess? Simply, that as guilty sinners before God, they believe that there is no other salvation given under heaven, save in Jesus Christ; and by this they maintain the faith of their father Abraham, who 'believed in God and it was counted to him for righteousness.' By this act they are now becoming a true and genuine son and daughter of Abraham; declaring that they will walk in his steps, and enter with heart and soul into that covenant which God made with Abraham. They believe that from the beginning this had been God's intention, and that he 'in the fulness of time sent his Son, made of a woman, made under the law;' that he sent his Spirit, the Holy Ghost, 'who takes of the things of Christ and



shows them unto us;' that it is not mere carnal reasoning which can convert us, but that we need the renewal of 'the spirit of our minds;' that we need to have our hearts changed, and our affections renewed; that we require to be 'turned from darkness to light, and from the power of Satan unto God.' They will make their open confession. They are not able to speak so distinctly that an English assembly could readily understand them; and therefore I shall now call upon one of the brethren, who has been intimately acquainted with them for some months, to read their statements, which have been written from their dictation."

#### STATEMENT.\*

I, Abraham Joseph Levy, was born at Wiesbaden, in the Grand Duchy of Nassau, on the 8th March, 1817. My dear parents educated me in the strict Jewish faith, for my father was and is a learned man, and paid rigid attention to all the rites and ceremonies of the Jewish law. I was early in life sent to a Christian school, where there was only one Jew beside myself. There I often heard a name uttered, to which I then paid no heed, but have since learnt, I am thankful to say, to honour it, as a blessed name—it was the name of our Lord Jesus Christ. After I left school, my father took me into his business. When I had reached my twenty-fifth year, my parents wished me to enter into the married state, but as they desired to compel me to marry the person whom they had chosen, a custom very prevalent amongst Jewish families, I left my home, sorrowful, but trusting in God, and went to live in Paris. Here, under favourable circumstances, I commenced business, and on the last day of the year 1843, married a Jewess, who is now, I am happy to say, present in this chapel with me. I was mistaken, however, in supposing that I could succeed in business at Paris: consequently I determined upon trying my fortune in England, and accordingly came to London in March, 1844. While here one day, a Jew offered to sell me a book, written for the most part in Hebrew,

the title of which was "The Old Paths;" this I bought, and am persuaded, in my own mind, that it was one of the chief means of opening my eyes to the abuses of the Jewish faith. I also began now to think upon religion, and to inquire respecting the truth; and often, with many tears, I called upon God to direct me into the right path, and to remove that darkness which I felt to be before mine eyes.

My business in London did not proceed well, and after spending many burdensome and sorrowful days, mingled with many happy ones, I returned again to Paris. A month before the revolution of last year, I came once more to London.

On Sunday, the 16th July, 1848, I went, in the way of business, having not yet felt and known that this day is a day dedicated unto the Lord, into the neighbourhood of Dr. Leifchild's chapel, where I was met by a person, who afterwards proved to be a City Missionary of the name of Prennell, who gave me a tract, which I put into my pocket and returned home with the determination of reading it. I read it, and found it to be upon a subject connected with the welfare of my soul. Upon the tract I observed the name and address of the missionary, and the following morning the first thing I did was to call upon him, and to question him respecting Christianity. He recommended me to read the Old and New Testaments, and, as I did not possess them, he presented me with a copy. Daily converse with a number of devoted Christian Jews and missionaries, by whom the Bible was explained, led me more and more to perceive the truth of that religion which leads us unto salvation, and I am now fully convinced that Jesus of Nazareth is the Messiah, of whom Moses, David, and the prophets have written, and for whom our fathers have waited; and that there is no other name given under heaven, whereby man can be saved, than his. I feel and believe that God has sought me out, and that it is not I who have sought him. He has revealed himself to me, and shown me the true and living way, which is by Christ Jesus. I was blinded with sin, ignorance, and unbelief, and thick clouds covered my eyes; and thus had I gone far astray from him, seeking vanity and lies; but, blessed be his holy name, he has shown me the Saviour crucified for my sins, and

\* Abridged.

"— has sought me when a stranger,  
Wandering from the fold of God,  
And to rescue me from danger,  
Interposed his precious blood."

And thus prepared, I stand before you, wishing and praying, that many a sinner like me may soon publicly declare the dealings of God with him, and testify to his unspeakable love in Christ Jesus toward man.

Oh! may his example stir up Jews and Gentiles, and may we all be worthy to sing hosanna to the Lamb on high, our advocate and intercessor; to whom, with the Father and the Holy Ghost, one God, be endless glory. Amen!

The ordinance of baptism was then administered by the Rev. Dr. Jenkyn, of Coward College; after which Mr. Herschell said:—

"I will not detain you many minutes, but you will all sympathize with me while I am addressing a few words to those who have now publicly professed their faith in the Lord Jesus.

"My dear brother and sister in the Lord, you have now publicly and openly declared your faith in the only begotten Son of God. Let me first of all warn you against the trials and dangers to which you are exposed. Satan, who 'goeth about as a roaring lion, seeking whom he may devour,' also goeth about in the guise of 'an angel of light,' seeking how he may deceive. Let me therefore entreat you to set the Lord Jesus always before your eyes. Take the admonition of the apostle, 'Looking unto Jesus, who is the author and the finisher of your faith.' Look off every other object, and set him before you.

"You will be tried, first, by seeing diversities of opinion among professing Christians, and you will often ask yourselves, 'What is the truth? I hear one sect saying I am wrong; I hear another saying I am wrong; what then am I to do?' My admonition to you is, look unto Jesus; it is neither this sect nor that sect which you have to look to, but to your Muster, whom alone you serve, and to whom alone you have declared that you will dedicate your

heart and soul. It is neither 'Lo here!' nor 'Lo there!' that you must look, but at the right hand of God, where your Intercessor is.

"You will also be sharply tried by the inconsistency of professing Christians. Nothing was so painful to me, in my early Christian career, as to behold the inconsistency of those who professed to be Christians. You may find those to whose friendship you may look, and upon whom you desire to lean, inconsistent; you may find their heart getting cold, and their sympathy failing. You will find those who profess to be members of churches, instead of being an example to you, watching every step you take; and you will see in them various inconsistencies, and the manifestations of those evils which you did not expect to see among Christians. This is a great trial for young converts. But let me entreat you to look off all these to your Master who is in heaven. With him you have to do, and to him alone you should look.

"You will find also the trials and cares of life often pressing heavily upon you. It is very hard to bear the pressure from without—hunger and necessity, perhaps; and at the same time being watched on every side; and you may sometimes, when you feel your nerves unstrung from these things, be reproached and reproved, and persons may speak to you like the comforters who came to comfort Job. This is very hard to bear. But under all these circumstances, you will find looking to Jesus the all-sufficient balm to your wounded spirit. Look off your friends—look off human aid—look unto your Master; and I can tell you, from upwards of twenty years' Christian experience, he will never fail you.

"Then I have also to admonish you concerning your Christian career. The eyes of the world are upon you. Even persons who call themselves Christians will laugh at the idea of a Jew being converted. I have often heard them speak sneeringly upon this subject; for they do not know what it is to have a heart

turned unto the Lord; and no wonder, therefore, that they should laugh at such a proceeding as this. But let me entreat you to bear in mind, that not all who are called Christians are Christians; there are many persons so named who are 'in the gall of bitterness and in the bond of iniquity.' Therefore, be not surprised when you hear of their laughing at you—when you behold them sneer with contempt, and say what fools or what hypocrites you are. Bear this patiently; look unto your Master, and let them see that you have been with Jesus.

"The eyes of your unbelieving Jewish brethren are upon you. They expect to see in you not merely a different profession of faith, but a renewal of life. My beloved friends, it is not a mere declaration of faith that will satisfy our unbelieving brethren; they must see our Master in us. Let me therefore entreat you to be 'instant in prayer, in season and out of season.' Call upon the Lord, that he may dwell in you—that your heart may be so full of Jesus, and your mind so entirely dedicated to him, deriving all your strength and wisdom from him, that your unbelieving Jewish brethren, when they see you, may see Christ personified in you. It is your consistency in your Christian career—it is your patience, your entire and unreserved surrender unto the Lord; your meekness,—representing the meek and lowly One upon earth,—it is this, and this alone, that can satisfy your unbelieving brethren, as a testimony that you possess what they do not possess. My beloved, we wish, that as converted Jews we may stand before our unbelieving Jewish brethren as witnesses of what the Lord has done within us, as well as for us. Be, therefore, in earnest; be constantly watchful; 'watch unto prayer,' and watch for answers to your prayers. You will have trials, I know—many trials—trials from your own countrymen; trials from your own relatives and kindred; trials from the inconsistency of professing Christians;

nevertheless you will find, that if you trust in the Lord, many a father, and mother, and brother, and sister, and friend the Lord will raise up unto you, and you will never, never be able to say unto the Lord, 'I have lacked,' when he asks you, 'Did ye lack anything since I called you?' for he 'will supply all your need, according to his riches in glory by Christ Jesus.'

"While, therefore, I tell you of the many difficulties and trials which you will have to encounter in your Christian career, I must also endeavour to encourage, and strengthen your hearts. I can assure you, in the name of the living God, that if your whole heart be fixed upon him—if you entirely trust in him, give your hearts to him, and make this simple sentiment your motto, 'To me to live is Christ, and to die gain,' I call heaven and earth to witness what I declare unto you in the name of the Lord, that 'no good thing will be withheld from you.'

"I commend you, therefore, 'unto the Lord, and unto the word of his grace.' I commend you to Him 'who is alone able to keep you from falling.' It is he, my beloved, who has sustained many of your brethren who now surround you; it is he who has sustained me for many a year, and upheld me in the midst of many a sorrow and trial. I can therefore boldly say—'It is the Lord who is our helper.'

"And now, Christian friends, I have also to commend unto you this brother and sister. You have heard them publicly and openly declare, that they take you now from this time and onwards to be their people. Christ's people, they declare, are now their people. Receive them, therefore, as the Lord has received you, 'unto the glory of God the Father.' Receive them with Christian affection; receive them in the spirit of prayer; receive them with Christian tenderness; and pray that the blessing of the Lord may be upon them. Let your hearts also be stirred up more to feel for Israel; to 'pray for the peace of Jeru-



salem;' and to seek that manifestation of glory which God has promised, even the receiving of Israel, that shall 'give life unto the world.' This brother and sister are now without friend, without brother and sister, without father, without mother; they have no human being under heaven to look to for comfort or for aid; they have cast themselves upon the Lord, and I commend them to your Christian sympathy.

"But I must say one or two words more. Bear with me, I beseech you. It is not for the sake of wishing to speak that I am speaking, but my heart is full, and I am seeking the salvation of sinners—the salvation of Gentile sinners, as well as of Jewish sinners. Ah! dear friends, how many a Gentile is here present, who is called a Christian, but who does not believe in the name of Jesus for the salvation of his soul! You have witnessed our brother's and sister's confessions of faith. Many a sorrow, many a tear, many a bitter anguish of spirit has it cost them, before they could realize 'the truth as it is in Jesus;' and never, never have you been exercised in soul—never have felt it worth your while to inquire, 'What must I do to be saved?' How sad will it be for you in the day of the Lord! Will it not be 'far more tolerable' for the unbelieving Jews in the day of judgment than for you! If any of you have had your hearts stirred within you, and have never yet dedicated yourselves to the Lord, it is your bounden duty to make an open and public profession that you are on the Lord's side. This privilege is not for Jews only, it is for Gentiles also. It is a great privilege for any sinner to be able to stand forth and say—'As for me and my house, we will serve the Lord.' I entreat you, therefore, think of this service. When you go home ask your souls—Why are we not saved! Why should these Jews openly and publicly declare their faith in the Lord Jesus, and we, who profess to be Christians, continue 'in the gall of bitterness and in the bond of iniquity?' May the

Lord grant unto you the Spirit, to 'convince you of sin, of righteousness, and of judgment!' Amen."

Mr. Herschell then concluded the interesting service with prayer.

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## Free Church of Scotland.

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From the Missionary Record.

### LETTER FROM REV. W. WINGATE.

LEGHORN, 23d March, 1849.

... Formerly the efforts of the Church of England Society (begun in 1808) were the only endeavours after the salvation of Israel in our vast metropolis. There are, it may be, 30,000 to 40,000 Jews there. They come chiefly from Poland and Germany, but stragglers may be found from all the Jewish communities of Europe. The majority, however, are not foreign, but native English Jews. Where so much is yet to do among the thousands of her population living in open or practical heathenism, we do not so much wonder that "the outcasts of Zion" were very comparatively little cared for, but left to sit undisturbed at their table of Judaism, which has so long become, according to the Word of the Spirit of truth, (Rom. xi,) their "gin, and trap, and snare." During the last five years it has not been so; attempts at least are made to exhibit the crucified Messiah as the only way of salvation. I found the Welsh Calvinistic Methodists have established a mission to the London Jews. The Reformed Presbyterians, you are aware, have had a Jewish mission there since 1847; and beyond all, as a successful and devoted labourer for the salvation of his brethren, we must name the Rev. Ridley Herschell. I spent some time with him, and found attached to the very large and handsome new church and schools which have been built for him, a house which may be called a Jewish Institution. Into this he only receives Jews of the better class, who seem



inquiring after salvation. They must be young men of good education, and who, if brought to the obedience of the gospel of Christ, may become useful in communicating the truth to others. He told me, that out of those admitted during the last three years, the Lord had given him twelve Israelites, who give good hope that the Lord has begun the great work of grace in their hearts. These are all now received into the colleges of the English Dissenters, and in training for the office of the holy ministry. "Would the Lord," said Mr. H., "only make them pastors after his own heart, and fit them to proclaim the gospel of the grace of God in this great city, the fact of so many Christian ministers, formerly bigoted Jews, may be no small means of promoting the conversion of my nation." Amongst the Jewesses of Lindau, an aged labourer has just resumed operations. She has now, in her old age, been restored to comparative health; for eight years she was bed-ridden. I allude to Mrs. Bristow, authoress of "*Emma de Lissau*," &c., who is now in connection with the Glasgow Ladies' Association for carrying the Gospel to Jewish females. Through the blessing of that Saviour, whom she has long ago been brought to love, we fondly trust, if spared a few years, she may be the instrument of rescuing many a daughter of Abraham from everlasting destruction. In visiting the London Bible Society, I had interviews with the Home and Foreign Secretaries, who kindly offered every aid. The latter had just received letters from our dear brother in the Gospel, the venerable pastor Wimmer of Oberschutzen, in Hungary, who has been honoured during the last few years to circulate above 300,000 copies of the Holy Scriptures in Hungary and its dependencies. A large price had been set by the Austrian government upon his head, and after wonderful escapes his life has been preserved. The details are probably known to you by letters from him-

self, as he is a personal friend of Drs. Duncan and Keith. Mr. Wimmer also communicated what Mr. Saphir in a private letter from Pesth confirmed, that the Protestant superintendent of Raab, and forty of the ministers of the Protestant Church of Hungary, are now pining in prison at the instance of the same government. In the midst of all their trials, the little church in connection with the mission (Mr. J. writes, date 16th February) continues steadfast in the profession of the faith.

### REVIVAL OF RELIGION AMONG THE JEWS IN HUNGARY.

In noticing the state of religious feeling among the Jews in Hungary, the New-York Observer thus introduces a very cheering statement made at a recent missionary assembly:—


A very remarkable revival of religion commenced among the Jews at Pesth, the capital of Hungary, just before the breaking out of the recent insurrection in that country. The Rev. Mr. Smith, of the Scotch Free Church, who was labouring at the time among the Jews at Pesth, at a missionary meeting in London on the 7th May, related the following particulars of the revival.

The work commenced in a little boy, son of a Jew. Shortly after his elder sister was brought to the knowledge of the truth, and through the instrumentality of these two, God was pleased to bring to himself other members of the same family. These two disciples were in the habit of going to their secret chambers, and there, in earnest prayer, they poured out the requests to God, and they gave Him no rest until their petitions were heard, in the conversion of the father, the mother, the elder sons, and two of the daughters, and also their servant! and to this hour they continue faithful. The work has proceeded, so that within a short period we have conversions from every class of society, among merchants, in the medical class, in the divinity class, and among the labouring classes, all brought to the knowledge of Christ. And these conversions were accompanied with a large outpouring of the spirit of prayer. The

young converts were accustomed to spend whole nights in prayer. They would divide the nights into watches, one party rising to pray while the other was at rest, and thus they persevered until God poured out his blessing. Such were the effects produced, that people think now very differently of what pure Christianity is to what they did. We were everywhere well received by the Jews, and heard with attention and respect, so that the sound of the glorious Gospel was heard in all parts of Hungary.

**CONSECRATION OF A SYNAGOGUE.**—The Jews residing at Wilkesbarre, Pa., have just erected a synagogue there, which will soon be consecrated with the symbols appertaining to the Jewish faith. The Rev. Mr. Isaacs, of the Wooster street synagogue in this city, will conduct the ceremonies and deliver the consecration address.

## Donations & Subscriptions.

 The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society:—

*By Rev. S. Bonhomme.*

|                                                                                                                                      |         |
|--------------------------------------------------------------------------------------------------------------------------------------|---------|
| Charleston, S. C. Ladies' Education Society, 2d Presb. ch. ....                                                                      | \$11 00 |
| Do., J. Zealy, 2d Bsh. ch. ....                                                                                                      | 1 00    |
| Do., James Wilder, do. ....                                                                                                          | 1 00    |
| Do., B. F. Smith, do. ....                                                                                                           | 2 00    |
| Columbia, S. C. M. E. ch., South. ....                                                                                               | 29 33   |
| Do., Rev. Mr. Whileman. ....                                                                                                         | 1 00    |
| Sunday school of M. E. ch., South, to cons. John Veal, Esq., a L. M. ....                                                            | 25 00   |
| Columbia, S. C., Bapt. ch. ....                                                                                                      | 4 35    |
| Athens, Ga., M. E. ch., South. ....                                                                                                  | 21 40   |
| Do., Presbyterian church, ....                                                                                                       | 10 61   |
| Augusta, Ga., M. E. ch. South, to cons. the Rev. James Osgood Andrews, Bishop of the M. E. Ch., South, a L. D. ....                  | 50 00   |
| Do., Presb. ch., a poor widow. ....                                                                                                  | 25      |
| Macon, Ga., Presb. ch., Rev. Richard Hooker, \$5; Elder E. D. Graves, \$10; Elder E. B. Weed, \$2; a friend, by Mr. Graves, \$1; Mr. |         |

|                                                                     |       |
|---------------------------------------------------------------------|-------|
| Bradley, \$1; Mrs. Marie H. Taylor, \$5; Rev. R. Branham, \$1. .... | 25 00 |
| Wineville, Geo., M. E. ch., South. ....                             | 3 20  |

*By Rev. R. P. Amsden.*

|                                                                                |       |
|--------------------------------------------------------------------------------|-------|
| Westfield, Mass., to cons. Rev. E. Davis, a L. M. ....                         | 25 00 |
| West Boylston, Mass., Cong. ch., to cons. Rev. J. W. Cross, pastor, L. M. .... | 15 13 |
| Do., Bap. ch., to cons. Rev. K. Arvine, pastor, L. M. ....                     | 34 92 |
| Groton, Mass., 1st Cong. ch. ....                                              | 5 00  |
| Do., 2d Cong. ch., to cons. the Revs. D. Philip and Means, L. M's. ....        | 50 00 |
| Randolph, Vt., various donations. ....                                         | 15 59 |


*By Mr. Bernhard Steinthal.*

|                                                                                                                                                                                                                                                                                                                                                                                                                                             |       |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| West Newbury, Mass. ....                                                                                                                                                                                                                                                                                                                                                                                                                    | 6 00  |
| Nantucket, Mass., Cong. ch. ....                                                                                                                                                                                                                                                                                                                                                                                                            | 12 70 |
| Do. do., Bapt. ch. ....                                                                                                                                                                                                                                                                                                                                                                                                                     | 2 04  |
| Salem, Mass. ....                                                                                                                                                                                                                                                                                                                                                                                                                           | 16 45 |
| Newburyport, Mass., Mrs. Greenleaf, \$10; Mrs. Farnham, \$1; Mrs. Ellen Hale, \$15; Mrs. Banister, \$5; Mrs. Col. Hale, \$2; Miss Tracy, \$1; Miss Lydia Stary, \$3 80; Mrs. Harrod, \$2 50; Mr. Burrill, \$0 50; Mr. Rufus Smith, \$1; Mr. Pritchard, \$1; Mr. Moses Sargent, \$1; Mr. Y. Foster, \$0 25; Mr. Bailey, \$2; Mr. Moody Pearson, \$1; Mr. Lesley, \$1; Mr. W. Caldwell, \$0 50; A Friend, \$1; Mr. George Rolfe, \$0 35. .... | 49 55 |

*Miscellaneous.*

|                                                                                                         |       |
|---------------------------------------------------------------------------------------------------------|-------|
| New London, Conn. Ladies' Jews' Society. ....                                                           | 45 00 |
| Female Benevolent Society of New Preston, Conn., by Rev. Hollis Read, for the benefit of the Jews. .... | 15 00 |
| Carlisle, Ps., Union Female Society for M. C. Jews. ....                                                | 20 00 |
| Philadelphia Ladies' Jews' Society. ....                                                                | 75 00 |
| Miss Ann Stryker, by Rev. Dr. Milledoler, a gold piece, ....                                            | 3 83  |
| From a lady of Templeton, Mass. ....                                                                    | 10 00 |
| Mrs. J. H. Myers, ann. dou., (of Louisburgh, Va.) ....                                                  | 4 00  |
| Jewish Chronicle. ....                                                                                  | 90 00 |
| From three ladies of Fayetteville, Va., ....                                                            | 1 50  |

## REMOVAL.

 THE Treasurer, M. Wilbur, Esq., has removed from 3 Pine Street, to 41 LIBERTY STREET, opposite the Post Office. Our agents and friends, when making remittances, will please direct accordingly.—*Ed. Jew. Chron.*

## Officers and Directors of the Society.

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The payment of *Twenty-five Dollars* constitutes a Member for Life, and the payment of *Fifty Dollars* a Director for Life of the Am. Soc. for Meliorating the Condition of the Jews.

## NOTICES.

THE OFFICE of the American Society for Meliorating the Condition of the Jews, is at 139 Nassau Street, New York.

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COMMUNICATIONS from Auxiliary Societies and individuals, on subjects connected with the Society, and the Jewish Chronicle, should be addressed to the *Rev. A. H. Wright*, 139 Nassau Street, New York.

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